THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Wisdom is the principal thing: therefore get wisdom: and with all thy getting get understanding."—SOLOMON.

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HOW TO TEACH THE GOSPEL OF CHRIST—A SUGGESTION.

IN the last volume of the MILLENNIAL STAR there are two excellent editorials on "Prayer," written for the benefit of missionaries, by President Charles W. Penrose. In this he followed the example of Christ, who taught His disciples to pray, even as John also taught his disciples. Since the appearance of the articles we have noticed a marked improvement in the invocations of the brethren; their petitions are offered up in a more calm, collected, thoughtful and earnest spirit; they contain more sincere and heartfelt thanks for blessings received and more fervent supplications for favors to come. The seed sown has fallen in good ground and is bringing forth good fruit.

It has occurred to the writer that a suggestion or two on "How to Teach the Gospel" might be equally helpful to elders in the mission field, especially to those of immature years and limited experience. Very few, if any, of the missionaries in the vineyard of the Lord to-day are as competent to teach their fellow-men the first principles and ordinances of the gospel as were the apostles whom Christ chose at the beginning of His earthly ministry. They received the gospel from His own Divine lips; they listened day after day to His sublime teaching; their faith was increased from time to time as they beheld the mighty miracles which He wrought; for forty days after His resurrection they companied with Him,

during which time He taught them many things pertaining to the kingdom of God; they received their ordination under His own holy hands, and their commission from His hallowed lips. Yet all this did not fully qualify them for the work of the ministry; there was one thing lacking—the Holy Spirit. Christ knew that without the Divine Spirit, the Spirit of Light and Truth, the preaching of His apostles would be "as sounding brass and tinkling cymbals," hence His command to them to tarry in Jerusalem till they were endowed with power from on high.

When the gospel was restored in the present dispensation, and men were called to go out and publish the glad tidings to the nations of the earth, the Lord gave them the same instructions that He imparted to His servants in the former dispensation—to seek earnestly for the Spirit of Truth, and to preach in power and demonstration of that Spirit. Unless they felt themselves in possession of the Holy Ghost they were not to teach His gospel. This is the counsel of the Lord given in a revelation through Joseph the Seer on the 9th of February, 1831. Speaking through His prophet the Lord said:

"And again, the elders, priests, and teachers of this church shall teach the principles of my gospel, which are in the Bible and Book of Mormon, in the which is the fulness of the gospel;

"And they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit;

"And the Spirit shall be given unto you by the prayer of faith, and if ye receive not the Spirit ye shall not teach." (Doc. and Cov. Sec. 42: 12-14.)

As the things of man are understood by the spirit of man, so the things of God are understood by the Spirit of God; and as they cannot be *understood* except by that Spirit, neither can they be *taught* effectively except by the same Spirit. By way of illustration:

A young artist spent a great deal of time and labor on a picture. When the work was finished he took it to a master painter for his inspection. The latter, after viewing the creation critically, told his young friend that it lacked one thing. "And that?" queried the youth. The master picked up a brush and added a few touches to the picture. "Now I know what it lacked!" exclaimed the student—"the touch of a master hand."

In order for our preaching and teaching to be acceptable to the Master, and to bring about the desired results, they must be permeated with the Spirit of God.

Not only has the Lord told us *how* we should teach, but He has also told us *what* we should teach—the first principles and ordinances of the gospel, and especially the principle of repentance. This, above all other things, is what the inhabitants of the earth need to be taught—to repent of their sins and their unbelief and turn unto the Lord or they will perish as did the people of Sodom and Gomorrah. The condition of the world at the present time is

most alarming; the newspapers are filled with reports of crimes committed in high places and low places; drunkenness and debauchery are playing havoc among the nations; thousands of people go down to their graves every day steeped in sin and iniquity. What a work there is before the elders of Israel! Is it any wonder that the Lord should say time and again to His servants, "Preach nothing but repentance to this generation?"

Yet, that is about the last thing people want to hear. If an elder were foolish enough to waste his time with them, they would argue for hours over something no bigger than a pin head; but to preach repentance to them makes them feel very uncomfortable. But that is one of the first steps towards their conversion and salvation. Except a man repents of his sins and turns from his iniquities he can in no wise enter the kingdom of God. A man may have the learning of a Socrates, but if he has not repented of his sins, and received remission of them through baptism, he is not fit for the kingdom of heaven. As the scriptures say, "What shall it profit a man if he gain the whole world and lose his own soul?"

If I were permitted to make a suggestion to my brethren I would say, confine yourselves as much as possible to the first principles and ordinances of the gospel. This is the work that lies before us, and we should not suffer ourselves to be led away from it. Yet we often do, and waste many precious hours discussing matters in which there is no profit.

The Great Teacher has set us an excellent example in this respect. When Nicodemus came to Him, saying, "We know that thou art a teacher come from God, for no man can do these miracles that thou doest, except God be with him," the Lord did not begin to discuss miracles with the ruler. He told him that what he needed was to be born again, born of the water and of the Spirit, without which no man can enter the kingdom of God. It was the same with the woman of Samaria: when she began to talk of the temple which her people, the Samaritans, had erected on Mount Gerizem, the Savior did not enter into a lengthy discussion with her concerning the proper place for the temple, but called her attention to her own life. This impressed her as no other subject could have done, and she hastened to the city to tell the people of the great prophet who had told her of many things that she had done, and who she believed was the Christ.

I shall take the liberty of inserting a little of my own experience here. About a year ago I was invited by a member of the Church to go with him to visit his sister's family. I received a cordial welcome from the lady, her husband and children. As soon as we were seated in the parlor, the lady said to me, "I have a question I would like to ask you: What is your interpretation of the fourth verse of the seventh chapter of Revelation—'And I heard the number of them which were sealed: and there were sealed an hundred

and forty and four thousand of all the tribes of the children of Israel?'" I saw at once that I was in danger of being led away from my purpose. My answer to the lady's question might involve us in a lengthy and altogether profitless discussion, so I said to her, "My good women, I have something much more important to talk to you about than the one hundred and forty and four thousand people which John the Revelator saw in vision. I will answer your question later. In the meantime we will let the one hundred and forty and four thousand take care of themselves and we will turn our attention to our own selves. Now, let me ask you a question, what is your idea with respect to God?"

I learned that for the greater part of her life she had been a member of the Church of England. I took her Prayer Book, and turning to the "Articles of Religion" showed her that the Church of England teaches its members that God has neither body, parts, nor passions. This was the lady's idea concerning God. Now, with such an idea planted in her mind, how could she accept the teaching of Joseph Smith concerning the personality of God? I could see that if I expected her to believe the revelations which the Lord gave to His servant, the Prophet Joseph, I would first have to prepare her heart and mind. I, therefore, proceeded to call her attention to some of the revelations which God had given to His servants in former dispensations; I read to her from the Bible the revelations which the Lord had given to Moses, Abraham, Isaac, Jacob, and others of the prophets; I called her attention to the occasion when the Lord appeared to Moses and talked with him face to face as a man talks with his friend; also to the time when the Almighty put Moses in a cleft of the rock, and covered him with His hand while He passed by, when He took away His hand and Moses was permitted to behold His back parts. She saw that, according to the scriptures, man was made in the image of God, and that Christ was the express image of His Father's person. She was an honest-hearted woman, and when she saw the truth she accepted it. I then took up the consideration of the other principles and ordinances of the gospel—faith in the Lord Jesus Christ and in the Holy Ghost, repentance, baptism by immersion for the remission of sins, and the laying on of hands for the gift of the Holy Spirit. She was astonished at finding so much scripture in support of these doctrines. The conversation lasted for fully three hours, and when it was ended I turned to her and said, "These are the doctrines taught by the Church of Jesus Christ of Latter-day Saints." She extended to me her hand, saying, "If they are I can accept them." On my second visit I told the family of the restoration of the gospel and the coming forth of the Book of Mormon, and showed that all this was in fulfillment of the prophecies of the ancient prophets. On our third visit, we told of the restoration of the Aaronic and Melchisedek Priesthood and the

re-establishing of the Church of Christ on the earth. During our succeeding visits we gave the inmates of the home a brief history of the Church, and told of the planting of the saints in the tops of the Rocky Mountains, also in fulfilment of prophecy.

Our work was done in a thorough and systematic manner, and gave us the greatest satisfaction. We worked like men employed in building a house: we first laid the foundation; then we added story after story. Every week we beheld our spiritual structure rise a little higher, and finally had the satisfaction of seeing the entire family, numbering nine souls, become members of the Church of Christ.

I have pursued the same course with other people, with similar results. I think we should teach the people the principles of the gospel just as little children are taught in the schools—line upon line and precept upon precept. No teacher would think of giving a child the whole alphabet to learn at once. The child is taught a few letters at a time; when he has learned them thoroughly, he is taught a few more, and so on till he masters the entire alphabet.

As I said in the beginning, we have been sent out to teach the world, first of all, the first principles and ordinances of the gospel, and we should be careful that we do not allow ourselves to be sidetracked by indulging in discussions which draw our minds away from the work we have in hand. But if we are in possession of the Spirit of the Lord we will know how to act at all times and under all circumstances.—W. A. M.

THE TRUTH AT LAST.

I HAVE been a constant reader of the MILLENNIAL STAR for the past two years. I have read with great interest the numerous testimonies that have been borne by those who have been made recipients of the glorious gospel of Christ. I desire to relate a little of my own experience and to show how the Lord brought me into the true fold.

I was born of humble parents, who were comparatively poor, but honest, and true as steel to their convictions. They were staunch Wesleyans. My father held the position of chapel steward for over thirty years. I was instructed in the religion of my parents. I was taught to say my prayers regularly, to pray to God as a spirit that was hovering about, watching every little deed, good or bad, that I committed. My mother impressed upon me the necessity of living a good life, as I would have to give account in the day of judgment for all the deeds I had done while in the body.

It was expected that when I became old enough to judge for myself I would go to the penitent form, confess my sins before God and the members of the Church, profess belief in Christ and accept Him as my Savior. That was how I had to obtain eternal salvation.

But when that time came I confess I was not of a religious turn of mind and did not have a desire to become a member of the church. The hypocrisy which I had witnessed in professing Christians had proved quite a stumbling block to me. When I was about thirteen years of age I went to work for a farmer. He was a member of the Baptist denomination, but his treatment of me soon convinced me that he was not what he represented himself to be to the other members of the church. I left him and hired myself to another man, a member of the same sect, who acted much more honorably toward me than his Baptist brother.

In the course of time I made another move, which my people thought was a step in the right direction. I was employed by a Church of England clergyman and in a short time had the privilege of living in his house. I found out that he was addicted to the use of strong drink. Before going to church to preach he invariably took a good drink of liquor. But that was not all; he did many things wholly unbecoming a Christian, and especially a preacher of righteousness. His sermons consisted chiefly of attacks upon members of the House of Commons and also upon members of his parish. He harped quite often upon the wickedness of some of the members of his church and so abused them that he often got himself into trouble and had to apologise.

I worked beside a man who was clerk and sexton of the church. It was his duty to make responses after the minister. These would consist of sentences like the following, "Lord have mercy upon us, poor, miserable sinners;" "O we beseech thee to hear us, good Lord," etc. The clerk was equally as fond of drink as his master, but he drank beer instead of whiskey. He frequently cursed the minister because of the treatment which he received from him.

All these things affected me, and I finally came to the conclusion that all the religions of the world were frauds. This was the frame of mind I was in when I was visited by a "Mormon" missionary. This man was one of my own relatives, and in this I can see the hand of the Lord; for had a stranger called upon me I do not think I would have received him. But I am thankful to the Lord to-day that I opened my door to His servant. The missionary hailed from Southern Utah, and bore a strong resemblance to my father, and in a short time I learned that he was my father's cousin. I was the only one of my relations to extend to him a welcome.

I was glad to see him, but manifested no interest in his religion: I wanted to learn how to make money easily and fast. In the course of time I came to realize that I should have a higher aim in life, that I should not spend all my life in seeking after the things that perish, but after the things that will endure for eternity. I investigated the gospel taught by the Latter-day Saints and found it to be the true gospel of Christ. Myself and my household accepted the gospel about thirteen months ago, and since that time have received many blessings from our Heavenly Father. I thank

God for sending His servants to my home. I appear to myself like a brand plucked from the burning. I do not feel worthy of the blessings which I have received from the Lord, but I hope to prove faithful to God and His cause, that thereby I may gain an exaltation in His kingdom at the last day.

Yours in the cause of truth,

JAMES ALVEY.

WHAT WOULD YOU HAVE DONE?

DID you hear of the case of—but no; we won't mention the girl's name. That part of it doesn't make any difference.

But there was a girl, and she did one of the wrong things of which the law takes notice. She was tried and she was found guilty, and she went to jail. Before the time came for her release, some of the good-hearted women of the town determined that she should be given the opportunity to start over again. It wasn't easy, but they found a place in a big office. They were very happy over it, and the girl was happy, too. Nobody knew how bitterly she had repented. She thought she had expiated her wrong-doing. Those days in the court room, those awful days in the jail, those terrible long nights inside of prison walls. Well, they were at an end now. She had done wrong; she had been punished; now she would begin all over again. Isn't that fair? Isn't that the least that we could expect of her brothers and sisters, that they would let her start over again!

But they wouldn't. There was a lot of talk, and a lot of horrified faces along the halls of the big office building. Was that girl, they asked, coming there to work with them, to be near them, to be in the same room, to breathe the same air, to drag her skirts through the same door where honest people entered, people who were good and upright, and who, thank God, had never served jail sentences, and who had never been caught up with anything that was bad and wicked? So the manager wrote the kind-hearted women and said he was sorry, but the circumstances seemed to make it wiser that * * * and he thought perhaps he could fix it in Chicago, where nobody knew the young woman. And yet, before this particular case came up, there probably wasn't one of those protesting employees who wouldn't have told you how glad they would be to see an unfortunate woman reclaimed. It would have fired the chivalry of the men, and some of the girls would very likely have cried. But this, you see, was in the abstract. It was only when the test came into their own lives that they faltered, and said: "No, she can't come here!"

Would you have given this girl a chance?—*Pittsburg Press.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 13, 1908.

WHAT IS THE GOSPEL?

THE word "gospel" signifies good news or glad tidings; it comes from "God's spell," or good words; it is commonly used in the sense of the good news concerning Jesus Christ as the Savior of mankind, and in a larger sense a history of His birth, life, teachings and atonement. In modern times it has been commonly comprehended in the scriptural declaration, "Believe in the Lord Jesus Christ and thou shalt be saved." If we investigate the matter closely from a scriptural standpoint, we shall find that as used by the apostles whom the Savior sent into the world to preach it, it comprehends the whole plan of salvation. The gospel of Jesus Christ is a declaration of principles enunciated by Him and by His chosen ministers under His direction. It is not merely that simple belief in Him which is so widely preached as His gospel.

The Savior, after His resurrection, appeared to the eleven apostles and commanded them to "Go into all the world and preach the gospel to every creature," and said further: "He that believeth and is baptized shall be saved, and he that believeth not shall be condemned." (Mark 16: 15, 16.) Matthew 28: 19, 20, gives this account of His instruction: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo I am with you alway, even unto the end of the world. Amen." These texts, together, show that the gospel of Jesus Christ included something to do as well as to believe. It comprehended all that Christ had commanded His apostles to do and to teach, and this reached up to everything that God had commanded, for the Savior said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matthew 4: 4.)

The gospel, then, included all that Christ had expounded to His disciples both in public and when He had with them withdrawn from the world, when He explained His parables and revealed to them that which His Father had manifested to Him. He said, "My doctrine is not mine but his that sent me. If any man will do his will he shall know of the doctrine whether it be of God

or whether I speak of myself." (John 7: 16, 17.) The instructions given by the Savior to His chosen representatives were carried out by them according to His word. The gospel they preached was one of works as well as of faith. "Believe in the Lord Jesus Christ and thou shalt be saved," it is evident did not signify that which is generally construed from it. If mere belief in Christ is sufficient, then even the devils will be saved, for they believe and tremble under that belief. Saving faith includes belief in every saying of the Savior, every commandment that He gave, every principle that He advanced. No man believes in Christ unto salvation who does not believe in Christ's sayings and performs not the works that are consequent thereupon. Christ is "the author of salvation unto all them that *obey* Him." He is to come to judgment and "take vengeance on them that know not God and that *obey* not the Gospel of our Lord Jesus Christ." (II. Thess. 1: 8.)

It is clear from reading the Acts and the Epistles of the apostles that the belief in Jesus Christ which was the chief point in their preaching was but the beginning of His gospel, and when it was received by the hearers into their hearts and lives it was the motive power which urged them to do the works of the gospel, that is, to repent of their sins; to be baptized in water for the remission of their sins; to receive the laying on of hands for the gift of the Holy Ghost; to come out from the world and its ways and unite with the saints for the building up of the Church; to seek for the gifts of the Spirit; to practice the virtues which constituted them saints of the Most High; to live lives of righteousness; to go on unto perfection; to prepare themselves, by the sanctification of the body through obedience to law, that they might attain unto the glory of the first resurrection; so that they might be "bodies celestial," fitted to dwell with Jesus Christ, the great Exemplar, and with God, the Father of all.

The Apostle Paul is popularly supposed to be the special preacher of faith alone as the gospel of salvation. Close examination of his writings will show that he preached the same gospel as Peter did, although as Peter explained, Paul in his epistles said "Some things hard to be understood which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." (II. Peter 3: 16.) Paul's strong language concerning the non-necessity of works was uttered to break down the reliance upon the Mosaic law which was prevalent in his time, and to show that "by the deeds of the law no flesh living would be justified." The Apostle James found it necessary to correct the impression created by Paul's sayings on that matter, and to show that justification comes by works as well as by faith, and that faith alone without the necessary works is utterly vain as a means of salvation. But James did not urge the works of the Mosaic law, and it was only against them that Paul declaimed. (James 2: 14-24.) That Paul believed in the virtue of good works—the works of

faith—is very clear from many of his sayings, notably those contained in Romans 2: 6-11; 6: 2-12; Romans 12.

The gospel of Jesus Christ is the gospel of mercy, but it is also a gospel of justice. He taught the reality of the judgment, when all people shall be brought to account for the deeds done in the body, when every man shall be judged "according to his works." At that time, as declared in His teachings, many will be present who believed in Him, but did not perform the works of righteousness, and He will say unto them: "Depart from me ye workers of iniquity." He declared also, "Not everyone that saith Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father who is in heaven." The idea that man cannot perform works of righteousness as he can perform works of wickedness is a fallacy, it is contrary to reason and also to scripture. The apostle John says: "Let no man deceive you; he that doeth righteousness is righteous even as He is righteous." (John 3: 7.) On this power of man to do good or to do evil and his responsibility for his actions is based the justice of the judgment. Mankind are to be judged out of the things written in the books according to their works. (Rev. 20: 12-13.)

The gospel of Jesus Christ is the glad tidings to be proclaimed to every creature that as death came upon mankind through the disobedience of one, even Adam, so redemption from the dead shall come through the obedience, the perfect obedience of one, even Jesus Christ. Thus death will not gain the victory, but all the race of Adam will live again, but then will come the judgment. The glad tidings also declare that by obedience to the commandments of Jesus Christ, mankind may be saved from the consequences of their own sins, and come into the Kingdom and presence of the Father and the Son. But as Christ Himself declared: "Except a man be born of water and of the spirit he cannot enter into the Kingdom of God." (John 3: 5).

Here is the doctrine of Christ: Complete salvation and exaltation are for all who believe in Jesus Christ, repent of their sins, are buried with Him in baptism for the remission of sins, rising from the watery womb into newness of life; receive the Holy Ghost by the laying of hands, which is the birth of the spirit, and continue in the one narrow way unto life eternal, obeying as well as believing the doctrine of Christ and being led by His Spirit. His gospel has been revealed anew in these latter days, and His ordinances may now be administered by Divine authority for the enlightenment and salvation of the children of men. The good news to the world is that the dispensation of the fullness of times is opened; communication between the heavens and the earth is restored; Christ is a *present* Redeemer; He is in and with His Church which He has reorganized, and the light and power of the latter-day kingdom will go forth to all the world to the overthrow of error and false doctrine and the kingdom of the Evil One. The

earth will be redeemed from the bondage of Satan and the oppression of man. All the predictions of the ancient prophets will be fulfilled; Zion will be built up; the saints will be gathered from the four quarters of the earth; the kingdoms of this world will become the kingdom of our God, and Christ, the Holy One, will come and take possession of His regal rights and reign over all the earth. And when the wicked and rebellious have received their portion in the everlasting punishment prepared for them by Him who is eternal, they will be brought forth by the power and light of the Redeemer and enter into such degrees of glory as they are prepared to inherit. But the righteous will shine forth in the kingdom of the Father, above all who rejected the gospel in the flesh, and be made one with Christ, the Lord, and possess a fulness of might and dominion and majesty and power in worlds without end. Thus the gospel will be glad tidings to every creature whom it is possible to reach in time and eternity. All honor and glory for this great salvation, be unto the Father and to Jesus Christ, His Son, and to the Holy Ghost that bears witness of them forever and ever!

C. W. P.

Relief Society Notice.—The following items are particularly requested to be given in the reports: Date of organization, members enrolled, average attendance, meetings held, cash received, cash disbursed, cash on hand, property on hand, socials, bazaars. Secretaries, please send in your reports as soon as possible.—ROMANIA B. PENROSE.

"SELF-HELP is the only help that will make strong, vigorous lives. Self-reliance is a great educator and early poverty a good teacher. Necessity has ever been the priceless spur which has called man out of himself and spurred him on to his goal. Grit is more than a match for almost any handicap. It overcomes obstacles and abolishes difficulties. It is the man who makes an opportunity and does not wait for it—the man who helps himself and does not wait to be helped—that makes the strong thinker and vigorous operator. It is he who dares to be himself, and to work by his own program, without imitating others, who wins."

CONFERENCE APPOINTMENTS.

Nottingham	...	...	...	Sunday,	February	23, 1908.
Newcastle	...	...	...	,,	March	1, ,,
Birmingham	...	...	...	,,	,,	15, ,,
Scottish	...	...	...	,,	,,	22, ,,
Irish	...	...	...	,,	,,	29, ,,
London	...	...	...	,,	April	5, ,,

FROM THE MISSION FIELD.

The Work In Sweden.—We have received from President Peter Matson a copy of the statistical report of the Swedish mission for the year 1907. In his comment on the report President Matson says: "It will be seen that many more books and tracts were distributed, and a few more converts baptized, in 1907 than in the previous year. Prospects are much better now than for some time past. We baptized twelve or fourteen converts last month (January), while only four were baptized in the same month of 1907. Our meetings are generally well attended, and we have a great many apparently sincere investigators. We feel that the Lord is blessing our labors."

District Meeting.—A very successful district meeting of the North London, South London, and Stratford branches was held in Finsbury Town Hall, Sunday, February 2nd, at 6:30 p.m. The house was filled to overflowing, there being about two hundred and twenty-five present, about fifty of whom were investigators. The general and local authorities of the Church were unanimously sustained. Encouraging reports were given by presidents of the various branches. Colonel R. M. Bryce Thomas was present and spoke enthusiastically concerning the great latter-day work and the progress it is making in the world. He exhorted the Saints to be diligent in the work of the Lord, and expressed the joy and satisfaction he had experienced since uniting himself with the Latter-day Saints. President Soren Peterson delivered a powerful address upon the early persecutions of the saints, showing what they had endured for daring to declare that Israel's God had spoken from the heavens and had established His work in the earth in these the last days. He spoke of the sacrifices the elders make in leaving their homes to preach the gospel. This is evidence that they are sincere, and that they speak the truth. He hoped the saints would be true to the obligations they have taken upon themselves, be prayerful and humble, and live in such a condition that God will be pleased to pour out His blessings upon them. During the service Sister Maggie Tout sang with excellent voice and spirit the solo, "My Shepherd King." The elders' quartette sang "Speed Away," in a very pleasing manner. Many expressions of appreciation of the service were heard at the close.

Glad Tidings from South Africa.—We have received the following interesting communication from President Ralph A. Badger, of the South African Mission: "On Christmas Eve we gave a concert at our hall, 16 Victoria Road, Woodstock, which was enjoyed by fully one hundred of our friends and investigators. The meeting hall was crowded to its utmost capacity, and many stood outside the doors, as here Christmas comes in mid-summer instead of

winter. It was the largest gathering ever known to the Latter-day Saint cause in South Africa. The program was mostly of a sacred character, and was composed of vocal solos, duets and quartettes, besides pianoforte and instrumental selections, and was highly enjoyed by all. The saints themselves took an active part in the program. During the past month we have had the largest meeting ever held in South Africa, and the leasing of a larger hall is made a very serious consideration. Our meetings are now attended by from fifty to seventy people, and as our seating capacity is but forty-four, we have great difficulty in crowding in chairs and making accommodation for those who desire to hear the word of God. Elder Wilks is doing well. Is now out of bed and during the coming week expects to be taken from the hospital ward to a convalescent home, where he will remain for one month. The elders are all well and working in perfect harmony with all around them. We are having a little opposition here at headquarters. I think our interview with Sir Peter Faurie will prevent any rash act on the part of the government, although we hear they are being petitioned by the ministers. There has been some anti-'Mormon' literature imported, but we are not seriously affected by it. We are greatly blessed. May the new year bring many blessings to you."

Enjoyable Socials.—On Saturday evening, January 18th, 1908, a very enjoyable social was given by Brother John Mortimer and his wife, in the Temperance Hall, Horsidge Street, Oldham. The time was spent in singing, reciting, playing games, etc. A kangaroo was held. All present seemed to thoroughly enjoy themselves. The proceeds were put into the building fund.

On January 30th a very successful social was given by the Bristol saints at the Wolseley Hall, Eastville, in honor of President R. J. Smith, of the Bristol conference, who was honorably released and sailed for home February 6th. An interesting program was rendered. During the interval the sisters served refreshments, after which Brother A. E. Neal made a few appropriate remarks, and on behalf of the Bristol branch, presented President Smith with a gold tie pin. On the evening of February 4th, President Smith was similarly honored by the elders, saints and friends of the Cheltenham branch. An excellent program was rendered and an elaborate luncheon served. Elder Smith was presented with a beautiful traveling rug and a gold signet ring, also a silver shoehorn and buttonhook for his wife. A most enjoyable evening was spent and many good wishes were expressed in behalf of our departing brother. Elder Charles G. Jarman succeeds Elder Smith in the presidency of the Bristol conference.

On the 28th ultimo a most enjoyable farewell social was held in Hyde, in honor of President George T. Beesley, who had been honorably released to return home. Fully one hundred saints and

friends were present. A choice program, consisting of songs, recitations, speeches, etc., was rendered in a very creditable manner. Refreshments were also served. President Beesley was made the recipient of a handsome present from the saints and friends, as a token of their love and esteem.

The saints of the Gainsboro branch of the Grimsby conference gave a very pleasing social on the evening of the 7th inst. There were over one hundred and thirty present. A highly interesting program was rendered by a splendid array of talent, after which refreshments were served and games indulged in. There was a marked increase in the attendance of non-members at the saints' meeting the following Sunday.

Special Meeting at Hyde.—We have received from President John Olsen, of the Manchester conference, the following report of a very successful special meeting held at Hyde on January 19th last, at which President Charles W. Penrose was present. "There were," says Elder Olsen, "fully four hundred people present, three hundred of them non-'Mormons.' President Beesley addressed the congregation, taking as his text the twelfth chapter of I. Corinthians. Showed the perfect church organization which was established by the Son of God, and compared it with the man-made institutions of modern Christendom. It is apparent to all serious-minded, thinking people that there has been a wide departure from the primitive Christian Church. He was followed by President Penrose, who spoke concerning the words of the dying Messiah, 'It is finished.' He proved most conclusively that Christ's mission was not finished when He died upon the cross. Quickened by the Spirit, He went to the spirit world, and there preached deliverance to the captive spirits, the antedeluvians, who rejected the gospel in the days of Noah, and who had paid the penalty of their disobedience. The Apostle Peter spoke concerning Christ's mission to the dead, and declared that the gospel had been preached to them as well as to men in the flesh. After Christ arose from the dead He appeared to His disciples, with whom He tarried forty days, teaching them things pertaining to the kingdom of God, and instructing them more perfectly concerning the mission upon which they were about to enter. He then went to the Western hemisphere, where He taught the same gospel to the Nephites, and organized His Church among them as He had done among His people on the Eastern hemisphere. Spoke of the great latter-day work which the Lord has set up, and predicted its triumph over opposition and error The discourses made a lasting impression on all present. 'We never heard anything like this before,' were the sentiments of many people. I feel that a great deal of good will result from the service. We have new investigators at our meetings every Sunday."

Baptisms.—Elder J. W. Scowcroft writes from Plymouth as follows: "On Friday evening, the 7th inst., a baptismal service was held at the Corporation Baths, Plymouth, when nine members were added to the Church of Jesus Christ of Latter-day Saints. Elders F. I. Hill and James A. Cragun officiated in the sacred ordinance. The elders in tracting found a few earnest seekers after truth, who received them kindly and evinced an interest in their work. They were persuaded to study the principles of the gospel and the claims put forth by the Latter-day Saints, which they did, and also sought the Lord for the guidance of His Holy Spirit. By this means they were brought to a knowledge of the truth, and now they rejoice with their brethren and sisters in the restoration of the everlasting gospel through the Prophet Joseph Smith. Five of the converts belong to Plymouth, three to Torquay and one to Newton Abbot. The Elders feel very much encouraged, and are determined to labor even more zealously in the future. The newly-baptized brethren and sisters join us in wishing the elders and saints everywhere much joy and satisfaction, and pray the blessings of the Lord upon them."

A baptismal service took place February 8th, 1908, at the Montpelier Baths, Cheltenham, Bristol conference. Many saints and interested friends came to witness the ceremony. After appropriate remarks, the new convert was baptized by Elder D. D. Harris.

A baptismal service was held in the Abbey Road Baths, Abbey Road, Barrow-in-Furness (Liverpool conference), February 9th, 1908, at which a number of saints and friends were present. Elders Ralph B. Sperry and Royal C. Lowe explained the necessity of baptism, showing the necessity of the ordinance. Two converts were then baptized by Elder Royal C. Lowe.

Another baptismal service was held at the Victoria Baths, Nottingham, February 8th, 1908. There were over one hundred saints and friends in attendance. After singing and prayer, President Thomas O. King spoke upon the ordinance of baptism, and the Holy Ghost, in which all present manifested considerable interest. Two of the converts were from Nottingham branch, seven from Long Eaton branch, and two from Loughborough branch. They were confirmed immediately after baptism. Elders Charles V. Dean and C. E. Horsley officiated.

On Sunday, February 9th, a baptismal service was held at Tibberton Square Baths, London, when four members were initiated into the fold of Christ. Elders Francis F. Vause, Daniel H. Cook, and Albert B. Needham officiated. About ninety people witnessed the ceremony, most of whom are investigators. President Soren Peterson and Elder Don C. Rushton addressed the gathering, explaining the ordinance of baptism and telling of the persecutions which would probably be heaped upon those who were complying with the teachings of Christ by being baptized. Confirmation services were afterwards held at 97 Farleigh Road.

All who attended the services seemed impressed with the sacredness of the ceremonies. The prospects look bright for another baptism in the near future.

THE COWBOY'S PRAYER.

Oh, Lord, I've never lived where churches grow,
I love creation better as it stood
That day you finished it so long ago,
And looked upon your work and called it good;
I know that others find you in the light
That sifted down through tinted window panes;
And yet, I seem to feel you near to-night
In this dim, quiet starlight on the plains.

I thank you, Lord, that I am placed so well,
That you have made my freedom so complete,
That I am no slave of whistle, clock or bell,
Or weak-eyed prisoner of a walled-up street.
Just let me live my life as I have begun,
Give me work that's open to the sky,
Make me a pardner of the wind and sun,
And I'll not ask a life that's soft or high.

Let me be easy on the man that's down;
Make me square and generous with all.
I'm careless, Lord, sometimes when I'm in town,
But never let them say I'm mean or small.
Make me as big and open as the plains,
As honest as the horse between my knees,
Clean as the wind that blows behind the rains,
Free as the hawk that circles down the breeze.

Forgive me, Lord, when sometimes I forget;
You understand the reasons that are hid;
You know about the things that gall and fret;
You know me better than my mother did.
Just keep an eye on all that's done and said—
Just right me sometimes when I turn aside
And guide me on the long, dim trail ahead—
That stretches upward toward the great divide.

CHARLES B. CLARK, JR.

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